

## Avyakt BapDada 6th June 1973

Whom is BapDada seeing today? Just as the Father has been remembered by many names, because of his different acts, so too the children are remembered by many names. Can you tell in which form Baba is seeing you today? Can you recognise Baba's thoughts?

Today, BapDada is seeing his *jewels*. Some are the jewels of the *forehead*, some are the jewels around the *neck*, and some are the jewels in the *heart*. Baba is happy to see the three types of jewels. All of you consider yourselves to be jewels, do you not? This is a gathering of jewels. Which is the most elevated jewel out of all the jewels? Each of you can know yourself as to whether you are a jewel of the first number, the second number, or the third number.

Do you know what is the speciality of the first number jewel? The first number is the jewel on the *forehead*. This jewel has two specialities. You can easily know the specialities of your own form. Now, you must not simply know them, but you have to see to what extent you have become the form of those specialities. Whatever is someone's form, he finds it easy to describe that form. You also have to speak of who you are, and what you are like.

Baba is simply asking you of just two specialities. You have many specialities, but Baba is asking you for just two of them. (*Many ideas were given.*) The two specialities - of the jewel of the forehead - are that firstly, it is *equal*; and secondly, it is *close*.

*Equal* to BapDada: all the things which you all spoke about are included in this. BapDada is the form of light and might. So, to be equal to the Father means to be the form of light and might. The Father is the Almighty Authority - the One with all powers - and so you have become full of all the powers, the same as the Father. The Father is constantly the embodiment of all success - that is, he always has total success. Such jewels of the forehead - who are equal to the Father - are also embodiments of success. You are worthy of all the praise that belongs to the Father - that is, you are the complete embodiments of all the praise of the Father.

Secondly, *closeness*. You are close to BapDada. But, together with that, you are also close in sanskars and nature to all of the souls of the world. Because of being close to BapDada - because of having the power to discern - no matter what type of sanskars others may have, and no matter how far away they may be, you - like a magnet - are those who bring those souls close to the Father. You are those who bring them close to the virtues and the task of the Father. To be close means to be the form of a magnet.

Because of being like a magnet and close to the Magnet - and on the basis of having all powers - you become the instruments to uplift the whole world. Close souls are the supports of the world, and the ones who uplift the world: these are the jewels of the forehead. Such jewels of the forehead consider themselves to be images of upliftment, and supports for the world, in every thought, every deed, and every step. That is, at this time, they have the crown, and are seated on the throne.

The crown and the throne of the future are nothing compared to the crown and throne of the present time. Only such great souls have a right to such an elevated crown and throne. They are

the ones who constantly move along, whilst having the crown and the throne. It is not that they sometimes take off their crown or get off the throne. They have the crown and throne at all times.

So, do you know the crown and throne? The throne and crown of the present time are even more elevated than the crown and throne of when you become a world emperor. If you do not become kings at the Confluence Age, you cannot become kings in the future. So, we should think that this is a gathering of great kings. Only one would be able to sit on the throne of the future, number-wise; two will not be able to sit there instead of one. When it is the form of a couple, it is still only one couple. However, the throne of the Confluence Age is so large that, however many want to sit on the throne, they can all sit on it.

You have the place, but you need to have the stage. Without having the stage, you cannot receive the place on the throne. So, have all of you taken your place, or are you still booking it? If you do not have the crown, then you cannot be seated on the throne. There are very strict conditions attached to this throne. It is a huge throne, but the conditions are as large as the size of the throne.

“I am a world benefactor”: Have you adopted this crown of responsibility? Do you perform every task as a world benefactor? Or are you only bringing benefit to your own self? Just as people in the family life say that they are busy in looking after their own family, in the same way, you are not just busy in looking after the household of your effort, are you? Are you accumulating enough to be able to feed yourself? Do you still have desires? And do you seek blessings from the Father? And help?

When will those - who are even now busy in taking help just for the self - become bestowers, who can give to the world? Will they become this at the end? Will you be able to take a high-jump at that time? No. Only those who have the sanskars for a long period of time will receive the fortune of the kingdom for a long period of time. Always remember the slogan: “If not now, the never!” Do not think that you will do whatever you need to do at the end. Not when, not then, but now!

You have to become the ones with such a crown and throne. Which throne? You are seated on the throne, and so you know your throne, do you not? To be seated on Baba’s heart-throne: have you seen the memorial of this heart-throne? The heart is the throne. What is the memorial of this? The place you are sitting in is the memorial. There is the Dilwala Temple. Dilwala is the memorial of those who give and receive the heart.

Who can be seated on the heart-throne? Those who give their hearts to the Comforter of Hearts, and who claim the Father’s heart. You do not just have to give: those who know how to give and also how to win are able to be seated on the heart-throne. How will you win the Father’s heart? How can you win anyone’s heart? Whatever the elevated thought is in someone’s heart, to fulfil that thought means to win that one’s heart. To win the Father’s heart means to become world benefactors - to bestow all powers to the whole world.

Do you also know how to receive? Or do you become happy just in giving? Is it easy to give or to receive? Which is an easy bargain to make? In fact, if you know how to give, then you automatically know how to receive. Once you have given your heart to BapDada, it then belongs to the One to whom you have given it. To whom does something that is given away belong? Does it belong to you, or to the one to whom you have given it? You have given it, have you not? Do you then take it back again? Do you still keep some pieces of your heart? Is it still like this?

If someone who has already given their heart then sells it to someone else - if someone sells whatever is entrusted to them - then that is not good. Once you have given the heart, it then belongs to the Comforter of Hearts. Will the thought of your heart be the same as the thought of the other one's heart, or will there be a difference? What does it mean to win someone's heart? Whatever the Father's thought is, that should be your thought also. Since the heart belongs to him, then the thought will be the same: there will not be any difference.

Will those who know how to give their heart, also know how to win? Or will they find it difficult? If they find it difficult to give, it means that they do not have a heart to give. They have still kept a piece with themselves. Do not keep even a little piece secretly with yourself. Those who know how to give, and also how to receive, are clever, are they not?

There is a story about this. It is a very well-known story. You have forgotten your own story. It is story about those who secretly kept a piece of their heart hidden away. It is the story of the true Narayan. That which was considered very valuable was hidden, and so that became as worthless as a straw. Here too, if you hide even a little piece of your heart from the true Father - who makes you into the true Narayan - then what will be the state of the boat of your life? It will become as worthless as a straw - that is, you will have no attainment at all. Your hands will remain empty.

Even if someone only steals one penny, he is still called a thief. If someone steals a thousand, and another only steals a penny, both will still be called thieves. Someone who only steals little things, steals again and again; whereas someone who steals a lot only steals once. Therefore, once you have given your heart, you have given it.

Those who give their hearts in this way are like the jewels of the forehead: constant lighthouses and might-houses. Here, you must not just be a lighthouse, but - together with that - you must also become a might-house. Only such souls are called "the jewels of the forehead".

Now tell Baba: are you the jewels of the forehead? Just as the forehead is the place of your consciousness, in the same way, the sign of being a jewel of the forehead is to be a constant embodiment of remembrance. The jewel of the forehead is a very good decoration. If the jewel of the forehead is sparkling, it makes such a beautiful decoration. The jewel of the forehead is the most elevated decoration. Everyone's vision is automatically drawn towards the decoration. The vision of all the souls of the world is drawn - that is, they are automatically attracted to such jewels of the forehead. Are you such a jewel of the forehead?

What would you be able to see if you kept a jewel in the dark? It would also carry out the task of giving light. So, what task will the jewel of the forehead carry out in the dark night of the world - that is, amidst the darkness of all four directions? That of showing the path, and making them reach their destination; to make each one attain his goal.

Are you such jewels of the forehead? Or do you sometimes stumble around? Will those, who are themselves stumbling, be able to make others reach their destination? Such jewels of the forehead will never wander around in the alleys of the many types of wasteful thoughts. There are also many types of alleys, and, by going into them, you move away from your destination. So, you are not still wandering around in the alleys, are you?

When you follow the directions of the one Father, and are absorbed in the love of the one Father, would those - who only follow the directions of One - not have a constant stage? If you do not have a constant stage, then you are definitely mixing the directions of someone else with the directions of the One. If you are only following the directions of the One, you will definitely have a constant stage. If you mix in your old sanskars, then that too is not following the directions of One. Those are the directions of the soul himself. They are the sanskars that the soul has created according to the actions he has performed. They are not the sanskars created by Godly knowledge.

So, when you mix in your old sanskars, you wander around in many alleys, and do not have a constant stage. You do not remain stable on the one destination. So, your wandering around should now have stopped. It should not be that you are still wandering around. Your wandering around the different attractions of Maya has also now finished. So, where have the alleys of wasteful thoughts emerged from? You should now finish wandering around the alleys of your own nature. Just as, when you hold a seminar, you present a resolution at the end.. in the same way, you must now pass the resolution that your wandering should stop.

This is also a seminar of Brahmins. A meeting means a seminar. You extract many points in a seminar, and you try to have them passed. That Government does not pass that which this Pandava Government will pass. So, all of you together should pass this. Simply to raise your hand just for the sake of it is easy. Nothing can happen with just that (*physical*) finger, but this is the finger of determined thought. Unless you raise this finger, you cannot pass. Do you understand?

To the mahavirs who give the finger of determined thought in a second.. to the elevated souls who maintain equality in their thoughts and deeds.. to those who are seated on the heart-throne, and who are embodiments of the awareness of being world benefactors.. to the children who have the crown and throne: love, remembrance, and namaste, from BapDada.